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AHAB's EVIL:

173 1st

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F U N E R A L
DISCOURSE

O N

A Late Occasion.

I *Kings* xvi. 30.

*And Ahab the Son of Omri did Evil in the
Sight of the Lord above all that were
before him.*

L O N D O N:

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AHAB'S EVIL.

I *Kings* xvi. 30.

And Ahab the Son of Omri did Evil in the Sight of the Lord above all that were before him.

IN this Chapter you have an Historical Account of the wicked Reigns of Five of the Kings of *Israel*. It begins with the Reign of *Baasha*, who I Kings xv. 33. reign'd over *Israel* 24 Years, whose Idolatry, Treachery, and Murder, was not only reprov'd by the Prophet, but threaten'd with the Destruction of him and his whole Posterity; who yet notwithstanding this, and those seasonable Warnings in the History of God's Judgments upon *Jereboam* his Predecessor, remain'd still obdurate and hard, a certain Presage of Ruin not to be warn'd by the Overthrow of others. *Jereboam's* Destruction should have been *Baasha's* Caution; for the like

Sins bring the like Punishments, and y^e people dares he commit the very same again aⁿ to bin again, for which God did not fail to ful Gove his Threatning. osper

Verse 8, 9, The second that succeeded was *Elah*, the ve F
10. Son of *Baasha*, who, when he was drunk ischie
with Wine, was drown'd in Blood, and The
with him perish'd all the House of *Baasha* napt
Verse 42. according to the Word of the Lord. Thus do one
Zimri destroy all the House of Baasha, accor ould
ing to the Word of the Lord which he spok ance
against Baasha, by Jehu the Prophet. at re

From Ver. The third King was this *Zimri*, who go
11 to 17. murder'd his Master, who, tho' an Instru e Fa
ment in God's Hand to destroy the Hou much
of *Baasha*, yet Righteous Heaven suffer'd om v
him not long to reign; for God in one no
Week's time having worn this Rod to the ing
Stump, as good for nothing, he casts it in e So
to the Fire, and burns it. And it came to ord
pass when *Zimri* saw that the City was ta chic
ken, that he went into the Palace of the
King's House, and burnt the King's House Fi
over him with Fire, and died. s P
Fourthly, Upon this *Omri*, succeeds, who ick
reign'd over *Israel* 12 Years: He reign'd 4 ke S
Years in a State of War with *Tibni*, and 8 Se
Years in Quietness, without any Corriual im.
But this wicked King did worse than any r
of his Predecessors, for he not only wor- r
ship'd Calves, but Devils too; and by his C
wicked Example, not only encourag'd the
Pec

Verse 18.

Tyrants
(faithless)
cruel to
others, are
left to be
cruel to
them-
selves.

From
Verse 21.
to 28.

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5

nd people to fall in with Devil-Worship, but
n and binds them to it by a damnable Law,
o full Government which was never like to
osper long. *Shall the Throne of Iniquity* Psa. xciv.
h, *have Fellowship with thee, which frameth* 20.
drum *ischief by a Law?* But

, and The fifth and last of these Kings in this Verse 29,
aash chapter we find was *Ahab*. And now sure- to the
us d one would have thought that *Ahab* End.
ccor could have taken Warning from the Ven-
spok ance of God upon those wicked Kings
at reign'd before him; but instead thereof
wh goes beyond them all; for tho' *Omri*
stru e Father was bad, yet his Son *Ahab* was
loul uch worse, a *none-such Sinner*; the King-
ferd om was never in such a degenerate State
one now, nor was there ever such a wicked
thi ing upon the Throne as *Ahab*. And *Ahab*
t in e Son of *Omri* *did Evil in the Sight of the*
e to rd above all that were before him. In
s ta hich Words you have,

the First, the Subject, and that described by
ouse is Pedegree [*and Ahab the Son of Omri*]
who icked *Omri*, wicked *Ahab*, like Father,
d 4 ke Son.

d 8 Secondly, What is predicated, or said of
al: im, and that in three Particulars.

his 1. That he did Evil [*And Ahab the Son*
he of *Omri* *dia Evil.*]

2. That

2. That he was openly bold and sumptuous; [*He did Evil in the Sight of Lord;*] he was a Transgressor of the Rate, his Sins were very grievous in Sight of God.

1 Kings
xxi. 25.

3. That he was grown to an unparalleled Height of Wickedness [*above all that was before him*] a none-such Sinner; for there was none like him, which did sell him to work Wickedness in the Sight of Lord.

From whence then I observe the Doctrine.

Doct. *That God's Eye is upon, and takes special Notice of all the Actions of Kings and Queens, whether good or evil.* The most obscure and hidden Things are obvious to the Eye of God; *And Ahab did Evil in the Sight of the Lord, &c.*

And here it will not be amiss to enquire into those Evils which *Ahab* was guilty in the Sight of God.

1 Evil.
Verse 31.

First, Ahab did Evil in marrying the Zidonian Jezebel, who was an Idolatress, a Murderess, a Witch, a Whore. This we find in the Front of all his Evils, and the very Cause of all the rest. *And it came to pass as if it had been a light thing for him to walk in the Sins of Jereboam, the Sinner*

A H A B'S EVIL.

7

Nebat ; that he took to Wife Jezebel, Daughter of Ethbaal, King of the Zidonians, &c. a fatal Day to Ahab. And this was Solomon's Fault (tho' expressly forbidden) to marry Wives of the Nations ^{1 Kings xi.} concerning which the Lord had said unto the Children of Israel, ye shall not go in to them, neither shall they come in to you, &c.

Secondly, He did Evil in falling away to ^{2 Evil.} Idolatry ; a horrid and most dreadful Evil, and of all Vices, the most offensive to God, the most dangerous and damnable to Man. The Practice of it is Abomination, and the Persons committing it are made abominable and accursed, *Deut. vii. 26.* It is a Work of the Flesh, *Gal. v. 20.* The Service of the Devil, *Deut. xxxii. 17.* Yea, it draws Men by the Judgment of God into monstrous and unnatural Sins, *Rom. i. 4, 26.* See the sad Consequence of marrying that cursed Woman ; for then he went and served Baal, and worshipp'd him, *And he reared up an Altar for Baal,* ^{Verse 32,} *in the House of Baal, which he had built in Samaria, and made a Grove ; and Ahab did more to provoke the Lord God of Israel to Anger, than all the Kings of Israel that were before him.* And all this was by the Perswasion of that wicked Jezebel, whom ^{1 Kings} Jezebel his Wife stirred up, and he did very ^{xxi. 25, 26.} abominably in following Idols, &c. Thus Solo-

1 Kings,
xi. 4.

Gen. iii.
17.

Solomon growing careless, would marry with idolatrous Wives; and how was he last overcome and taken with their Superstition? *And it came to pass, when Solomon was old, that his Wives turn'd his Heart after other Gods, &c.* This was the Ruin of all, and the very first thing that ruin'd the World, was by hearkening to the Voice of a Woman; for thus was Adam that innocent Man, undone by a Woman which (saith one) *tho' given for a Comforter, yet not for a Counsellor, much less for a Controuler*: Therefore God, in his first Sentence, expresseth this as the Cause *because thou hast obey'd the Voice of thy Wife.* And thus was Ahab ruin'd by matching with that Hell-Cat, or Zidonian Witch, who drew him into the House of her Gods, to fall in with her Idol-worship, *a Story sufficient to have warn'd many of our Princes in England, had they not been insatuated.*

1 Kings
xviii. 4,
13.
1 Kings
xix. 10,
14.

Thirdly, Ahab's Evil was in killing the Prophets, and digging down the Altars of the Lord, or suffering it to be done by Jezebel, and her Creatures. No doubt but in those *High-flying Times*, the People of God were look'd upon as a Parcel of *Fanaticks*, and therefore down with their Altars, knock out their Brains; hang 'em *Low-Church-Dogs*. The Mob, no doubt, were af-

After this manner set on by *Baal's* Priests,
 under the Protection of *Jezebel*; and thus
 were both Ministers and Altars destroy'd,
 contrary to *Law, Religion, and Reason*.
Fourthly, He was guilty of *Covetousness* - 4th Evil.
 a Sin that is always hard and greedy;
 a covetous Man can soon become a Butcher,
 for any thing that's cruel: He that is given
 to this wicked Covetousness, cares not what
 befalls another, so he may have his Lucre;
 he wisheth Death to whatever stands be-
 tween him and his Gain; Covetousness al-
 ways draws after it a long Tail of Craft and
 Cruelty; it is the Root of Discontent,
 Theft, *Josh. vii. 21.* Treason, *Matt. xxvi.*
5. Adultery, Fraud, Idolatry, *Col. iii. 5.*
 and Murder; and in this was *Ahab* guilty
 in coveting *Naboth's* Vineyard. You must
 know, that *Naboth* had a Vineyard nigh to
 one of *Ahab's* Palaces, and so was oft in
Ahab's Eye, which (saith one) the Devil
 made a Burning-Glass, to set his Heart on
 Fire to covet it. *Ahab* looked and lusted,
 as *Achan* had done before him. And *Ahab* ^{1 Kings,}
 spake unto *Naboth*, saying, give me thy ^{xxi. 2.}
 Vineyard, that I may have it for a Garden
 of Herbs, because it is near unto my House,
 &c. *Ahab* long'd for a Sallet of Herbs out
 of *Naboth's* Vineyard, tho' a dear one it
 prov'd at last; yea, and so vehement was
Ahab's Desire after this Vineyard, that he
 was not able to bear *Naboth's* Denial: He
 B would

would neither eat nor drink, nor see any one; he lay'd him down upon his Bed and turn'd away his Face and, would eat no Bread. Because his covetous Humour was not gratify'd, he must needs lie down and die in a Pet. Now as Ahab thus lay, Jezebel she comes to comfort him, and said unto him, why is thy Spirit so sad, that thou eatest no Bread, cheer up, eat and let thy Heart be merry, and I will give thee the Vineyard of Naboth.

1 Kings,
xxi. 4.

5th Evil.

Fifthly, Naboth must die for it, and this was another Evil; and the whole Intrigue and Execution of this you will find as followeth. Jezebel, that painted Hag, in order to make good her Promise, consults the King's Secretary, and accordingly Letters were writ in Ahab's Name, and seal'd with his Broad Seal, and sent to the Magistrates of Jezreel. The Contents thereof were, that a Fast should be by them proclaim'd, and Naboth set on high, and then two Knights of the Post must come in, and charge him with Blasphemy against God and the King, for which they should stone him to Death. And she wrote in the Letters, saying, proclaim a Fast, and set Naboth on high among the People, and set two Men, Sons of Belial before him, to bear Witness against him, saying, thou didst blaspheme God and the King, and then carry him out

1 Kings,
xxix. 10.

A H A B'S E V I L.

I I

and stone him, that he may die. What
Be amnable Dissimulation was this, to act
would the greatest Villany under the fairest
s Hew of Piety? *Dissembled Sanctity is dou-*
needed ble Iniquity; for the most part, horrid
Ahab are those Projects that Woman are con-
conform ern'd with; but right or wrong, poor Na-^{2 Kings,}
rit *Naboth* is carried out and stoned; yea, and his^{ix. 26.}
, eat sons with him, that no Heir might be left
will of the Vineyard, and there was the Broad
Seal Seal for all this. Now, whether the Queen
had stoln the King's Seal or no, it matters
not, it was sufficient to the Magistrates of
Hezreel that they had their Commission un-
der the King's Seal; a fair Copy for bloody
Princes to write after, who love themselves
to be accounted innocent! And thus were
above 200000 of poor Innocents murder'd
in Ireland in the Year 1640 by Authority
from under the Broad Seal. Well, *Naboth*
is dead and gone, and *Ahab* has gotten the
Possession of his Vineyard; *but the Triumph* Job. xx. 5.
of the wicked is but short, and the Joy of
the Hypocrite but for a Moment; for no
sooner was *Ahab* gotten into his new Gar-
den, but *Elijah* comes with his Commission
from God to *Ahab*, and what saith he, Be-^{1 Kings,}
cause thou hast sold thy self to work Evil in^{xxi. 20,}
the Sight of the Lord, behold I will bring^{28, 22, 23,}
Evil upon thee, and will take away^{24, 25, 26.}
thy Posterity, and will cut off from *Ahab*
him that pisseth against the Wall, and him

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that is shut up and left in Israel; and I will makethine House like the House of Jeroboam the Son of Nebat, and like the House of Baasha the Son of Elijah, for the Provocation wherewith thou hast provoked me to Anger, and made Israel to sin. — And Jezebel also spake the Lord, saying, the Dogs shall eat Jezebel by the Wall of Jerusalem. — Him that dieth of Ahab in the City, the Dogs shall eat, and him that dieth in the Field, shall the Fowls of the Air eat. — But there is none like unto Ahab which did sell himself to work Wickedness in the Sight of the Lord, whom Jezebel his Wife stirred up. God here threatned Blood for Blood, not only upon himself, but his whole Posterity.

Object. Objection. But perhaps you'll say, the Prophet charges *Ahab* with the Murder of *Naboth*, when he did it not, for it was his Queen who had stoln his Seal that was the Occasion of that Blood. — To which I answer.

Answer. If he were innocent, why then did he not proclaim them Rebels, and punish those who were the chief Actors in that bloody Tragedy; or why did he so readily take Possession of *Naboth's* Vineyard? However, the Heart-searching God, before whom all things are naked and open, charges him with the being privy to that foul and bloody Fact, who tho' other-

wife

I will give a Man extreamly wicked, yet had he
 board that Assurance to deny that Evil of
 whose which he was guilty in the Sight of the
 word.

And Sixthly and lastly, *Ahab* did Evil in ma- VI. Evil.
 ing a Peace with *Benhadad*; the Story is
 is, *Benhadad* the King of *Syria*, gathers
 a vast Army, consisting of 32 Kings, &c.
 and with them came up and besieged *Samaria*,
 the Metropolis of the Kingdom, ^{I Kings}
 with a Design to make a Conquest of it; ^{xx. 1.}
 thereupon, *Ahab* calls the Senate or Par-
 lament of the Kingdom together, and ac-
 quaints them with the unreasonable De-
 mands of *Benhadad*. Then the King of Is- ^{Ver. 7.}
 rael called the Elders of the Land, and said,
 Mark I pray you, and see how this Man seek-
 eth Mischief, for he sent unto me for my
 Wives, and for my Children, and for my Sil-
 ver, and for my Gold, and I denied him not: ^{Ver. 8.}
 Upon which the whole Assembly advised
 him to a Denial, and rather stand it out
 to the Issue of a bloody War. This did
 to enrage *Benhadad*, that he swears by all
 his Gods to turn *Samaria* into a Heap of
 Dust, and that his Souldiers should carry
 it away by Handfulls; and accordingly he
 prepares his Army, and makes ready for
 the Storm of *Samaria*; but *Ahab* with his
 232 Captains, and his 7000 Soldiers, mar-
 ches forth to meet 'em, and upon his first
 Stroke,

Ver. 20.

Stroke, slew as many of the Syrians themselves were in Number, *and they every one his Man*, which put the Syrians in such a Consternation, that they fled every way in dreadful Confusion; but King Ahab pursuing them, slew them with a great Slaughter; a Glorious Campaign.

1 Kings
xx. 27

The Year after, *Benhadad* rallies again, and with a numerous Army, he encamped near *Aphak*, and *Israel* pitched their Tents just before them like Two little Flocks of Kids; but the Syrians filled the Country: in this Posture they continued for Seven Days, but upon the Seventh Day they joyn'd Battle, in which *Israel* smote them Hip and Thigh with a great Slaughter, insomuch, that they fell that Day before *Israel*, an Hundred Thousand Syrians; the rest fled to *Aphak*, where the very Wall of that City (under which they were got to shelter) turn'd over by an Earthquake, and destroyed Twenty and Seven Thousand more; and now how great was *Ahab* like to be glorified by his Victories, obtain'd over the Syrians once and again? Now that proud and haughty Prince *Benhadad*, was brought to his Knees, humbled in Sackcloth, and ready halter'd to *Ahab*'s Hand; never had Prince a better Opportunity to have put an End to future Controversies than *Ahab*, and yet this besotted King, in the very Care

*Victory, makes a foolish Peace, by which
lost the Glory of all his former Victo-*

The Peace is made, and Articles
agreed on; *Ramoth-Gilead* was to be ^{I Kings}
bought without any Equivalent that I ^{xxii. 4.}
of; but this Article was not ob-
tained, and what better could be expect-

However, *a Piece he would have, and* ^{I Kings}
what he got by it; for his new Friend ^{xvii. 31.}
fought with him for his Life not long af-
ter, and he might thank himself for that:

Ahab was now grown absolute, and per-
haps thought it his Prerogative to make
Peace or War, and therefore this he was
oblig'd upon, and a dear Peace it prov'd to
him; for, *Thus saith the Lord, because thou* ^{I Kings}
let go out of thy Hand, a Man whom I ^{xx. 42.}

*appointed to utter Destruction, therefore
thy Life shall go for his Life, and thy People
for his People.* And this was soon made
good; for not long after his *Glorious Peace*,
it was suddenly cut off; according to the
Word of the Lord. Well, *Ahab's* dead, and
a good Riddance of him, *his Life was not
worth a Prayer, nor his Death a Tear*;
for he did *Evil in the Sight of the Lord*,
above all that were before him.

Thus have I shewn you in Six Particu-
lars, wherein *Ahab* did Evil in the Sight
of the Lord, it remains therefore that
this be improv'd. And

First,

Use, 1.

First, If this be so, let that be then Good or Evil in our Sight, which is so in God's Sight.

If *Abab* did Evil in the Sight of the Lord, let none say he did that which was right; for that is calling Evil, good, and Darkness Light; but Wo unto such! *unto them that call Evil Good, and Good Evil; that put Darkness for Light, and Light for Darkness; that put Bitter for Sweet, and Sweet for Bitter.* It hath been a Custom among us for many Years (as far as I know not whence) upon Mention of deceased Princes, to use the Expression of *Blessed Memory*, I shall therefore reflect back upon the Lives of some of our Kings, that we may see how many of them have deserv'd the Memory of *Blessed*. And first, for

King *James* the I. he came to the Crown of *Great Britain*, in the Year 1603, whose Father we find it difficult to give you any Account of. What I have read of him, was this, that ' *Mary Queen of Scotland* (being a lusty young Widow) ' marries the Lord *Darby*, at which time ' she had for a Reserve in great Favour ' an *Italian* Fidler, and *Bothwell* a Scotch Lord: After Marriage the Queen proved ' with Child, the King her Husband, that ' was Lord *Darby* (enrag'd by some Information

mation) comes into the Room where the Queen his Wife was at Supper, and very big, drags the *Italian* Fidler into another Room and murders him, the Queen was shortly after deliver'd of a Son, which was our King *James*; the Solémnity being ended, she and *Bothwel* murder'd the King her Husband, the Queen marries *Bothwel*, and all in a Moment of Time; but they were both fain to fly, she Queen into *England*, where she lost her Head; *Bothwel* into *Denmark*, and there he dies in Prison; and as for his supposed Father, he was strangled in his Bed by the Consent of his Mother, and hung out into a Garden. '

However, he was our King, let who will his Father or Mother, and altho' this King was naturally fearful (which kept him from Blood and Slaughter) yet was his Government *Tyrannical and Arbitrary*, and great Hater of Parliaments. Story tells us, that he was a great *Blasphemer*, and would hear faster than speak. Remarkable as the Blasphemous Expression of his to George Keere, one of his Gentlemen (in the Hearing of Monsieur de Bisloire then Resident in *England* for the French Protestant Princes) how that the King had sent more Men to Hell than any other Book ever did; by which Means the

C

afore-

aforesaid Protestant Divine, Monsieur *Boisloire* turn'd Roman Catholick, after he had 50 Years profess'd the Protestant Religion.

At another Time at *Theobolds*, when the godly Divines (then call'd *Puritans*) had presented their Petition to King *James* for the Change of Church Government, he then kneeling on the Ground, and lifting up his Hands towards Heaven, *desired God to curse him and all his Beasts, if he did not do it.* I shall make mention but of one more, which is that dreadful Curse uttered by him in his Charge to his Judges, upon the Examination of the Murder of Sir *Thomas Overbury*, as followeth;

My Lords, I charge you as you will answer it at that great and terrible Day of Judgment, that you examine it strictly without Favour, Affection, or Partiality, and if you shall spare any guilty of this Crime, God's Curse light upon you and your Posterity; and if I shall spare any that are found Guilty, God's Curse light on me and my Posterity for ever. Accordingly, Several Persons were by the Judges condemn'd to die for that Murder; Four of the least Account were executed, and notwithstanding the Curse, the Three great Ones the King, the Lord of *Somerset*, and to *Somerset* himself, he was most profusely liberal all his Days. Now how far this Curse was entail'd, the Reader

may judge by the Sequel: However, this absolute Prince, after he had rid and gaul'd the Necks of his People for about 22 Years, was by the help of a Plaster and Powder from the Duke of *Buckingham*, as it was thought, laid into a deep Sleep: Things thus consider'd, it must be said that *James* as well as *Ahab*, did Evil in the Sight of the Lord.

After him, in the Year 1625, succeeded his Son *Charles* the I. that most stubborn Prince: History gives us a large Account of his Reign and Government, which saith, His Parliaments he dissolv'd for their reasonable Motions, and rather than he would be beholden to them, he pawns his Crown-Jewels in the *Low-Countries*, which with the Revenues of the Crown, was soon consumed by the *Prodigality of the Court*; and being resolv'd for an Arbitrary Government, he consults a new Ministry.

Sir *James Lay*, newly made Earl of *Marlborough*, *Weston*, Lord Treasurer, and *Cottingham* (all new Men of very small Beginnings) fit Persons to be employ'd in his Arbitrary Designs, which was to raise Money without the Consent of Parliaments; The Farmers of the Customs he compels to answer his Demands; the City of *Salisbury* is prest with a Loan of 1000 Pounds, the City of *Bristol* with 3000, which by some Aldermen of the City was deny'd,

for which they were laid by the Heels to the King had the Money. Several of *St. Clement Danes*, the *Savoy*, the *Dutch*, and other Parts within the Liberties of *Westminster*, for refusing to subscribe the Loan, were imprest to serve in the King's Ships; many of great Rank were committed to Prison, and the meaner sort were listed for Soldiers. Sir *P. Hayman*, for refusing the Loan, was sent into the King's Service; yet all this serv'd not to defray his *Court Expences*, and therefore another Parliament was thought fit to be summoned, in the Year 1626, which was no sooner done, but the House of Commons charge the Duke of *Buckingham* with the Death of King *James* his Father; but the King, as it was thought, being too sensible of that Matter, to make all sure, first sends to Prison Sir *Dudly Diggs*, and Sir *John Elliot*, the chief Managers thereof, whose Proofs and Examinations were all ready, and then in a great Rage dissolves the Parliament, saying, with a stern Comportment as he was disrobing himself, *That it should be the last time that ever he would put them on.* See the natural Obstinacy of this most unhappy Prince, who in Affront and Despight of the Justice of the Parliament, would not suffer so much as his own Father's Death to be call'd to an Account; yet did the Lord in his own

time

time, bring to Judgment that crying Sin
of Blood, for that Justice that the King
deny'd, God sent by the Hand of *John*
Felton, who stab'd this Duke at *Port-*
smouth with a Ten-penny Knife, that he
instantly gave up the Ghost, with these
Words, *God's Wounds I am slain.*

And so absolute was this Prince, that he
publish'd a Proclamation prohibiting the
people *so much as to talk of another Parlia-*
ment, the which was punctually observ'd
for 10 Years together, insomuch that all
wise Men then conjectur'd, that the Li-
berties of the Kingdom were buried toge-
ther in the Interments of all Parliaments,
at which time the King raises Money with-
out the Leave of his Subjects, and against
the known Laws of the Kingdom, with
that Rigour, as if an Act had passed for
the same Purpose; the Merchants were
oppressed; and great Impositions were laid
upon Thread; vast Sums of Money were
is'd upon the Law of Knight-hood, with
projects of all Kinds; many Ridiculous,
many Scandalous, and all very Grievous,
and yet such was his Indigency, that he
borrowed of all the principal Gentlemen
wherever he came: But tho' he borrow'd,
he paid it not again. Delinquents
were protected and encourag'd; and tho'
Manwaring's Books were suppress'd
Proclamation, and himself disabled by
Sentence,

Sentence, yet was he pardon'd, and preferred to a good Living *. Archbishop *Abbot* was sequestred from his Office, for refusing to licence Dr. *Sibthorp's* Sermon and his Soldiers committed great Outrages without the least Redress.

* We have had the same game play'd over again.

And now was the State of the Protestant Religion reduc'd to the next Step of Conformity of *Rome*; for *Masses and Mass Priests* were not only permitted in the Face of the Court, but throughout the Kingdom; not only in a tacite Connivance, but in an open Way of Toleration. 'Twas also this *pious and blessed Martyr*, that publish'd a *Declaration* for prophaning the Lord's Day by *Sports and Pastimes*. You may then judge what a Protestant he was not only by this, but his Cabinet Letters at *Naseby*; his Heartiness to the Protestants of *Rochel*, and that bloody *Masacre of Ireland*, in the Year 1640. in which above 200000 Souls were cut off: Why should he be so pitiful and solicitous to have the *Irish Rebels* spar'd, if he were not conscious that no Man were more guilty than himself?

The King having thus far waded in the Depth of his Arbitrary Strains, squeezing his Subjects as long as there was any thing to come, is at length by his own Extremity, and the Importunities of the People prevail'd upon, after Ten or Twelve Years

to call another Parliament, and this his last Parliament, was summon'd from *Tork*, Nov. 3d 1640. and sat down at *Westminster*; but the King perceiving them to fly high at his chief Ministers, and Work-Masters of his former Arbitrary Projects, for high Misdemeanours (to cross the Parliament) defends and protects them, and with all, takes an Occasion against Five of the Members of the House, Mr. Pym, Mr. Hambden, Mr. Hollis, Mr. Stroud, and Sir Arthur Haslerige; these he sends his Warrant for, but upon secret Notice they got out of the House: The next Day being the 4th, of January, the King comes after a hostile Manner, and enters the House, attended with his Guards and 300 arm'd Cavaliers, most of them of desperate and forlorn Fortunes, to the great Surprise of the Parliament; but finding himself disappointed in his Expectations, after some severe Threats, departs, and within a few Days leaves his Court and Parliament; and notwithstanding the many Intreaties for his Return, he continued his Residence at *Tork*, where he set up his Standard against his Parliament, arraying the poor People against themselves, to the Slaughter of many Hundreds of Thousands of poor innocent Souls, merely to satisfy the Lust and Pleasure of a wilful stubborn King, a strange Passion in this Prince,

† Let Tray-
tors look to
it; the like
Sins de-
serve the
like Pu-
nishments.

Prince, when no Power will content him but that of Absoluteness, to be Master over the Lives and Fortunes of his Subjects; but this at last prov'd his own Overthrow. For after Eight Years Wars with his Parliament, in the Year 1648, he was *taken arraign'd, condemn'd and beheaded* at his own Door, the same Place where the first Blood was spilt by his own Servants the Cavaliers; and those Two Tools, the Earl of *Strafford*, and the Archbishop of *Canterbury*, were both doom'd to the Block, as being Traytors to their Country. † I have only this to say, If I may believe History, that this King was a Man more belov'd, honour'd and obey'd, than any of our Kings before him, and yet a Prince that rais'd and wasted more Treasures, wilfully spilt more innocent Blood, divested more the Lands and Habitations of his Subjects, ruin'd more Families, and more embroil'd this gallant Nation, than any since the coming in of the *Norman Race*, and yet *he liv'd a Saint, and dy'd a Martyr* and (if you please) of *Blessed Memory*.

The next to this was *Charles II.* or the Royal C — y, who began his Reign in the Year 1648. And now comes in the Devil and all his Works; for here's a Man given over to *Luxury and Uncleannefs*, as many living Witnesses can testify. With this Prince

him Prince enter'd a *Flood of Debauchery, Athe-*
 over *ism*, and all manner of Prophaneness; the
 ect's Land was overflown in all Parts, with Quar-
 row,relling, Fighting, Swearing, Cursing, Drunk-
 Parli, enness, and Whoredom; the Roads, the
 taken, Streets, and Houses ringing with *Dammes*,
 t his, and strange new invented Blasphemies; ob-
 e first, scene Discourses every where abounding,
 e Ca, which could not otherwise be expected,
 rl o, when we had so great a Person for our Pat-
 nter, tern; for like Prince, like People, *regis ad*
 k, as *exemplum*, &c. People dress themselves by
 have, the Looking-Glass of their Prince.

New were their Plots of all kinds, by
 which many a brave Man was cut off,
 and bloody Designs against *Holland*, tho'
 our, all the while in League with them; all
 than, Places, Civil, Military, and Ecclesiastical,
 riful, were fill'd up with Men of prophane Lives,
 more, He was an *Hypocrite, a Covenant-breaker,*
 jects, and a *bloody Persecutor*. Historians say,
 roil'd, that upon the Restoration of this King,
 e the, certain Dissenting Ministers were sent over
 l yet, to *Holland*, among which was the Reve-
 and, rend Mr. *Cafe*, who coming to the King's
 Lodging, and desiring to be admitted into
 his Presence, were led into a Chamber next
 his Closet, and told withal, that the King
 was *busy at his Devotions*, and that they
 must stay until he had done; and being
 thus left alone, and hearing a Sound of
 groaning Piety, Mr. *Cafe* steps to the Clo-
 D set.

set-Door, where he hears the King pray thus, *Lord since thou art pleas'd to restore me to the Throne of my Ancestors, grant me a Heart constant in the Exercise and Protection of thy true Protestant Religion. Never may I seek the Oppression of those, who out of Tenderneſs of Conſcience, are not free to conform to outward and indifferent Ceremonies*; with a great deal more to the ſame Purpose; at which Mr. Caſe was exceedingly tranſported, and with Eyes and Hands lifted up, tells the reſt of his Brethren, *That they had gotten an Angel of a King.* All this was done in Hypocriſy, as appear'd by his Carriage afterwards, for notwithstanding that Covenant that he made with them, he turn'd out 2000 Godly Miniſters out of their Churches on the Day commonly call'd *Black Bartholomew*; after which, what ſevere and cruel Laws were there executed againſt them, breaking open their Doors, riſing their Houſes, ſeizing their Eſtates, caſting them into filthy Priſons, where, by cloſe Confinement, Multitudes of them periſh'd; many were convicted without Hearing, or Jury, and ſome were put to Death for their Conſcience-ſake; the Meeting-Houſes were ſhut up, while the *Barred-houſes* were open.

Yea, and Diſſenting Miniſters were prohibited from dwelling within *Ten Miles of any City, Town-Corporate, or Borough*, or
any

any Place where they had preach'd since the Act of Oblivion; nor were they suffer'd to teach School by themselves, or any others. † Yea, Women were forbid the same, until they had taken the Test. Thus this King continu'd to persecute many of the People of God, whilst himself made Provision for the Flesh, to fulfil it in the Lust thereof; but how he died, * is best known to God, and those who were about him, of whom it must be said that he did *Evil in the Sight of the Lord, above all that were before him.*

† A fair Copy for your Anti-Schismatics

* 'Tis thought he was poisoned.

The next that succeeded, was K. James II. who began his Reign in the Year 1684. And this King, tho' not altogether so lascivious as the former, yet was *he a very Bigot to the Church of Rome*; 'for no sooner (as 'a late Author saith) did he come to the 'Throne, but *Mass-Houses* were set up, 'and in all haste Protestants must be converted to his Faith, and therefore Weekly Sermons were appointed for that Purpose, in which Discourses with a bare Face they assert, *That our English Bibles were stuff'd with Lies*; their Popish Catechisms were put into many Hands, to 'make Profelytes; Father Peters made 'Privy-Counsellor, to confront the Bishops 'of Canterbury and London; Magdalen 'College in Oxon was fill'd with Romish 'Priests; Crowds of Irish Papists call'd in

* How
much do
our Anti-
Schisma-
ticks re-
semble the
Papists
who turn
out their
Brethren
the Dissen-
ters?

‘ upon us, with a Standing Army, headed
‘ with Popish Officers, to the great Terror
‘ of the City; the Priests and Jesuits ap-
‘ pear publicly in their Religious Ha-
‘ bits, under Promise of Protection; the
‘ Test in all haste must be taken off; *Oats*,
‘ *Dangerfield*, and *Johnson*, most barba-
‘ rously used, and Hundreds sacrific’d in
‘ the West; Protestants were put from all
‘ Employment, both Civil and Military;
‘ * illegal Prosecutions, exorbitant Bails,
‘ and many more Oppressions, to the great
‘ Damage of the Subjects; yea, the Bi-
‘ shops were sent to the Tower, and the
‘ Birth of the Pretender was most neatly
‘ contriv’d. These Things, saith my Au-
‘ thor) manifested a Celestial Blindness
‘ and Madness, even to the Loss of his
‘ Three Kingdoms, *maugre all his Lives*
‘ *and Fortune-Men*, the which agrees well
‘ with that Observation of the Heathens,
‘ *quem perdere vult Jupiter prius dementat*,
‘ whom God intends to destroy, he first
‘ infatuates.’ Thus was the Church and
State over-run by Popery and Arbitrary
Power, and brought to the very Point of
Destruction; the Sacred Fences of our
Laws, the very Constitution of our Le-
gislation were quite broken thro’, the
which consider’d, every true Protestant
must say, *that he did Evil in the Sight of*
the Lord.

And

And now comes in the Brave K. *William*,
 Prince of *Blessed Memory indeed*, who be-
 gan his Reign in the Year 1688. who de-
 liver'd us from Popery, *French Slavery*,
 and Arbitrary Government. Our Rights
 and Liberties were by him declar'd and
 indicated, our Parliaments were free, and
Ruled according to the Laws and Consti-
tion of the Kingdom. He was hearty in
 his Wars against *France and Spain*, tho' be-
 tray'd in most of his Measures; He was
 faithful in the Observation of that *sacred*
League and Covenant between him and his
ally; and the Tolleration Act he inviolably
 maintain'd, according to his *Royal Promise*;
 He was a Common Father to all his People,
 without making *Distinction, Parties, or Schis-*
matics of any, and we were equally alike
 protected under his Royal Wing, by which
 he maintain'd the Love of all his Subjects;
 He was *Religious, but not Superstitious*;
 His Life was abstemious, doing that which
 was *Right in the Sight of the Lord.* Re-
 formation of Manners prosper'd well in his
 Days, tho' the Lord knows since we are
 over-run with a *Flood of Immorality and*
Impiety; Places Civil, Military, and Ec-
 clestialtical, were then supply'd with Men
 of sober Lives; but now *how is the Gold* Lam. iv. 6.
become dim, how is the most fine Gold
changed? He was a good Soldier, and
 fought our Battles; He was a Politician,
 and

and the wisest of all that had sat upon the *British* Throne; He was a *Christian* and a true *Protestant*, but the Crown and Glory of all his Actions was, That *settled the Succession of the Crown in the Illustrious House of Hanover* (that inestimable Blessing which we now enjoy) for which Generations to come shall call him BLESSED, and his Memory will be for ever the End of Time.

But A H A B *did Evil in the Sight of the Lord*. And now perhaps some may wonder, that I take no Notice of Queen Mary and Queen Anne.

Thus much I shall say, if it may please you, that Queen Mary was a good Woman, good Wife, a good Queen, wears an immortal Crown, and is really of Blessed Memory. But as for Queen Anne, I only say, that she dy'd the first Day of *August*, that very Day that the *Schism-Bill* took place, and was buried on that Day commonly called *Black Bartholomew*, the very Day on which her Uncle turn'd 2000 godly Ministers out of their Livings. And there's an End of the Race of the Stuarts, I say an End of the Stuarts.

And now tho' we have heard of the End of this Family, yet perhaps many of us are Strangers

angers to the Beginning thereof, of
 which therefore for your Information, take
 a short Account out of History, the
 which is as followeth.

* *Banchoo* a Nobleman of *Scotland*, had
 a fair Lady to his Daughter, whom
Mackbeth the King, desires to have the
 Use of; *Banchoo* refuses, and *Mackbeth*
 murders him, and takes the Lady by
 Force. *Fleance* the Son of *Banchoo*
 fearing the Tyrant's Cruelty, flys into
Wales to *Griffin ap Lhewellin*; the Prince
 of *Wales*; *Lhewellin*, entertains him with
 all hospitable Civility: *Fleance*, to re-
 quite his Courtesie, gets *Lhewellin's*
 Daughter with Child: *Lhewellin* mur-
 ders *Fleance*, and *Lhewellin's* Daughter
 is afterwards deliver'd of a Son nam'd
Walter; this Son proves a Gallant Man,
 and falling out with a noble Person in
Wales, that call'd him Bastard, *Walter*
 slew him, and for his Safeguard fled into
Scotland, where in Continuance of Time
 he gain'd so much Reputation and Fa-
 vour, that he became *Steward* of the
 whole Revenue of that Kingdom, of
 which Office, he and his Posterity re-
 tain'd the *Sirname*, and from thence all
 the Kings and Nobles in that Nation of
 that Name had their Original.

Of this Family, both the *Scotch* and *English* Histories give us a very formidable Account, that most of the last of this Name and Family of the *Stewarts* came to their Ends by violent Deaths: King *James* the First, for his Tyranny, was cut off by the Nobility; the Second was slain at *Roxborough*, the Third at *Bonoxborn*, the Fourth at *Plouden-field*, the next Three in needless Quarrels with their Subjects; only *James* the Fifth, had the good hap to die of a natural Death; but as to his only Daughter, Queen *Mary*, Mother to King *James* the Sixth of *Scotland*, and First of *England*, it is manifestly known, that she caused *Henry Lord Daryl*, her second Husband, to be cruelly murder'd, only to make way for her third Marriage with Earl *Bothwell* her Paramour, for which she was afterwards call'd to an Account, and by the Votes of the Lords and Commons in Parliament. She was adjudg'd to die; whereupon she fled into *England*, where contriving sundry Plots with the Papists and Duke of *Norfolk*, against Queen *Elizabeth*, she was at last brought to the Block, and lost her Head. For her Son, King *James* the first of *England*, the Duke of *Buckingham* was charged with His Death, by the Commons of *England*; and King *Charles* the First, lost his Head at his own Gates; and the Death of King *Charles* the Second, hath been

en by some disputed, and I am ready to
nk that he had no fair play; and as for
ng *James* the Second, he *abdicated the*
gaom, and so died not among us; but
acious Queen *Mary* and Queen *Anne*,
h of them came to their Ends by natu-
Deaths, which concludes the unhappy
ce and Family of the *Stewarts*.

But perhaps some may say, is there no-
ng worth Notice in the late Reign, since
a seem to pass it by with Silence. —
which I answer,

We have had a *Glorious Peace* to make
ance great, and *Great Britain* little, and
at then? Knaves are advanc'd, Delin-
ents prefer'd, Leagues are broke, the
lies trick'd, the Kingdom begger'd, both
urch and State divided, Debauchery en-
rag'd, and pure Religion made a Schif-
tick, the Laws perverted, the Tollera-
n violated, the Succession disputed, and
seasible Hereditary Right asserted in
vour of the Pretender; Trade's lost,
moverians discourag'd, the bravest Gene-
in the World is degraded, the poor Ca-
onians deserted, and all out of Order,
e whole Head was sick, and the whole
art faint, and so faint that we had the
tence of Death in our selves, but in God
ich raiseth the Dead, who deliver'd us

Isa. i. 5.
2 Cor. i.
9, 10.

E from

from so great a Death, and doth deliver: whom we trust that he will deliver us.

Use 2.

Secondly, Then how should Princes be concern'd about that Character they are like to have, when they shall lie down in the Dust? We see the Holy Ghost hath affixed the Characters of Kings deceased whether good or bad; *the Names of Kings are never buried with them*; for it is then when cover'd with the Dust, that they have their truest Character; it's dangerous to give a true Character of living Princes whether good or bad; if good (saith one) it carries with it, the Appearance of flattery, and Princes by how much the more they deserve, so much the less they (generally) desire to be applauded; and if bad, who dares to speak it out while Princes are arm'd with Power to do us so much Good or Hurt, according as they are either pleas'd or displeas'd; and by how much the worse they are, by how much the less they can bear to be told out. But when once Death hath brought them upon the *common Level* with the rest of Mankind, every one will venture to say what was true, tho' not fit sooner to be said. If Princes will sin with *Ahab*, what better can be expected than *Ahab's* Character, *that they did Evil in the Sight of the Lord*; who while they liv'd, were not

desire

desired, and when dead, are not lamented; this therefore should be well weighed and consider'd, since a good Name is valuable, not only before but after Death, its going that which is right in the Sight of the Lord, which makes their Names as a sweet Savour, and better than precious Ointment. Such who carry a good Conscience with them, leave a good Name behind 'em. *The Righteous shall be had in everlasting Remembrance, and the Memory of the Just shall be blessed;* tho' 'tis immediately added, *but the Memory of the Wicked shall rot,* and this we may assuredly expect will be verifi'd and made good in the Case of the greatest Prince, as well as the meanest Peasant.

Ecc. vii. 1.

Psal. cxii.

6.

Prov. vii.

10.

Thirdly, Then blessed is that People, *use, 3.* that hath such a Prince of whom it shall be said, *he did that which was right in the sight of the Lord;* and this by God's wonderful Providence, is, and will be, no doubt, the happy Case and Condition of Great Britain, since our Illustrious George, after our long Struggle and incessant Prayers, is become our most rightful and gracious Sovereign. We have now a great, wise, a religious Prince, *For the King trusteth in the Lord, and through the Mercy of the most High he shall not be moved:* Well may the Hanoverians mourn at the

Psal. xxi.

7.

Psal. xxi.
1, 2, 3.

Loss of so great a Prince; but let Britain
joy in their Salvation, a Legacy indeed be
the brave King *William* of immortal Fame
however by *Sacheverell* accurs'd; and
doubt not but his wise Administration shall
give full Satisfaction to every true Prote-
stant, that he doth that which is right in
the Sight of the Lord. *The King shall*
joy in thy Strength, O Lord, and in thy
Salvation how greatly shall he rejoyce. —
Thou hast given him his Heart's Desire, and
hast not withholden the Request of his Lips.
Selah. — For thou preventest him with the
Blessings of Goodness: Thou settest a Crown
of pure Gold on his Head; and since God
hath wrought out his Salvation, let us al-
ways endeavour to maintain it that it may
be ever said of our King, that he did that
which was right in the Sight of the Lord.
And that,

2 Sam.
xxiv. 1.

First, By doing our selves, that which
is right in the Sight of the Lord; for the
Sins of a People do sometimes provoke
God to leave their King, that he may do
Evil in the Sight of the Lord, as *David*
was left to number *Israel*, for the Sins of
the People; And again the Anger of the
Lord was kindled against *Israel*, and he mo-
ved *David* against them, to say, go number
Israel and Judah. Thus *David*, tho' other-
wise a good Man, was left to fall for the
Faults

faults of his People, God was so far an-
 gry with *Israel*, as to desert and leave *Da-*
vid to himself; so that he yielded to that
 and Satyrical Suggestion, that he might bring
 a dreadful Destruction on the People.

Object. But elsewhere the Scripture saith
 that Satan tempted *David*, And Satan ^{1 Chron.}
 stood up against *Israel*, and provoked *David* ^{xxi. 1.}
 to number *Israel*. Thus both God and the
 Devil are said to tempt *David*, how shall
 we reconcile this?

Ans. This seeming Contradiction is
 thus solv'd, Satan provok'd *David* to it,
 as it tended to a Sin against God, and God
 being provok'd, not only permitted it, but
 also mov'd him to it, as it tended to the
 Punishment of the People; so that *David's*
 Numbering the People was both a Sin and
 Punishment.

Secondly, We must help our King by our
 hearty and sincere Prayers for him, both
 in publick and private; this is the Apostle's
 Exhortation, *I exhort therefore, that first* ^{1 Tim. ii.}
of all Supplications, Prayers, Intercessions, ^{1, 2, 3.}
and giving of Thanks, be made for all Men,
for Kings, and for all that are in Authori-
ty, that we may lead a quiet and peaceable
life, in all Godliness and Honesty: For this
is good and acceptable, in the Sight of God
our Saviour. Pray, that God would keep
 our

our King *from all Sin, and from all Evil Counsel*; and that his Throne may be establiſh'd in Righteouſneſs; pray that he may execute Juſtice upon thoſe *Capital Sinners* Pſal. xxi. 4. who had almoſt ruin'd both Church and State; *for they intended Evil againſt him, they imagined a miſchevous Deſiſe, which they are not able to perform.* We have already pray'd him into the Throne, let us not ceaſe praying for him, that he may rule over us *in the Fear of the Lord*, and that his Life may be prolong'd, and his Years to many Generations; that he may abide before God for ever; that Mercy and Truth may preſerve him, until he ſhall *change this mortal Crown for an immortal one in Glory*, and leave this Character behind him, that he *did that which was right in the Sight of the Lord.*

F I N I S.